THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5452 SATURDAY, DECEMBER 28, 1946 Price Twopence

WEEK BY WEEK

Compromise

In the last debate in Parliament on foreign affairs Mr. Attlee gave a description of the art of political compromise that may well become classic. He pointed out that in negotiating with another nation whose political philosophy is not your own you may very well be virtuous and insist on your own principles, but in those circumstances negotiations are useless. (He was chiding the left-wing Labour revolt.) You have the satisfaction of being virtuous but at the expense of an open antagonism whose only result, in foreign affairs, is war. He may have added that if the other side intends war—as Hitler, for instance—always intended war—then compromise is useless, but it is wise even up to the point of risk to enter into compromise hoping that something better than war will come out of it. To give up the opportunity of compromise in international affairs is to make quite certain that sooner or later war will be resorted to.

Current Oppositions

These are important considerations in current affairs; political philosophies are in open opposition not only internationally but within most sovereign nations as well. There is hardly a nation without some inner tension; and never in history has there been such a clear-cut opposition between two world groupings of states as there is today. It has rightly been said that these tensions and oppositions are not likely to be ended until there is a new doctrine of man. It has been pointed out that the Russian-Communist doctrine of man is very different from the Western-Christian one. That is perfectly true, not only superficially as in the opposition between Catholic institutionalism and Communist institutionalism, but in the estimation of the nature of man. In Christianity the emphasis is on the supreme right of the individual, great and small, over against society, and in Communism the emphasis is on the supreme right of the society over against the individual, presumably great and small. Theoretically at least there is a gulf between these points of view and as they stand never the twain shall meet. But if the world and national societies are to escape disaster some kind of working compromise must be found between the two.

It is all very well to say that world affairs, for instance, will never be settled until there is a new doctrine of man. That may be true; but what is going to happen until the new doctrine is worked out and, more important, accepted? That is the immediate issue before all theorists today.

A World Commonwealth

It is an issue that Mr. Lionel Curtis appears to have overlooked in his new book *War or Peace* (Oxford University Press, 3/6). Mr. Curtis propounds once again his conception of an International Commonwealth. He envisages the British Commonwealth organising, in effect, an Imperial Parliament, to which the Western democracies, Holland, Scandinavia, etc., would be invited. The British Commonwealth with the Western democracies would form a new United States, to which the present United States sooner or later would adhere. But this International Commonwealth would exclude, for instance, Russia, on the grounds that she is a totalitarian state, and only democracies can form a true world state. If Russia became a democracy in the Western sense then she would be invited to join. The insurance against war contained in this plan is that the Western democracies plus America would be too strong for anyone to attack. What most certainly is envisaged is an acute division between what might be called the Communist states and the Western democratic states. In theory this seems effective, in practice it would run terrible risks.

Not every country in the world is able or prepared to practise Western democracy yet. (Assuming that to be the ideal form of government.) There would be a time lag, and a considerable one, between the first efforts to form an International Commonwealth and the final establishment in working order of such a combination of states. The totalitarian and semi-totalitarian states would certainly regard such a combination as threatening them, and the stage would be set for a new world war and the end of most Commonwealths. Mr. Curtis's plan seems to us to break down precisely upon the doctrine of man; he assumes that world government can be established effectively only upon one doctrine. This seems to us to be the counsel of despair, like the counsel that no good can be done in the world until all men accept the Sermon on the Mount.

A New Doctrine

There is in being already a world government. It is a poor and truncated affair but it is operating. All the nations of the world—practically—are represented upon it, and it has its own doctrine of man. U.N.O. represents a government of man that for continuity, purpose and hope has never yet been realised in the same way in world history. It is based upon the assumption that behind all philosophies, ideologies, doubts and evils, there is man, and man is always greater than what he believes. If this were not so there would be no hope, for as the majority of Christians still—in theory—condemn the rest of the world to Hell, or a place indistinguishable from it, so the Communist designs some unpleasant place for the people who are outside his particular "closed shop" theory. Even as the Christian is often a saint whilst he thinks the mass of mankind is departing to unspeakable torment, so the Communist can exercise charity towards those he thinks are socially evil. Man is always greater than his ideals and beliefs and that is as good a doctrine of man as many others.

And a New Key

This is the doctrine that may very well provide the key to many present social difficulties. If there is to be any advance in the future it is bound to be an advance based upon spiritual realities rather than stated doctrine. The whole world will not become Christian in a night, neither will it become Communist. This in itself indicates the limitations of doctrine and its futility as rigid principle, for the world will still go on living and creating (as it always has done) in defiance of doctrine. The interim period that is supposed to precede any triumphant era is always a final period in its own right, for, often unperceived by the doctrinaires, spiritual realities are at work. India, by word of mouth, has declared her independence of Britain; well and good; but India cannot declare her independence of the spiritual inheritance of Britain, and neither, for that matter, can Britain declare her independence of the spiritual inheritance of India. Pandit Nehru can no more detach himself from what he has learnt from Britain than the statesmen of Britain can detach themselves from what they have learnt of India. These matters are deeper than word of mouth, and in the long run profounder than doctrine. The reliance upon spiritual values, that is upon what a man often acts upon in defiance of what he says he believes, is a surer bond of unity than outer conformity and rigid marks of power prestige. The new world will be created—as a new British Commonwealth will be created—not upon a new doctrine of man but upon what man essentially is, here and now. The perception of what he is provides the key to the difficulty.

THE STRUGGLE FOR INDIVIDUALITY

By Herbert Crabtree

Rightly or wrongly, Christian faith and morality have always ultimately rested on the affirmation that human nature is a spiritual creation. Each human mind is a centre of understanding, of moral judgment and of ideal impulse. This is what we mean in general when we speak of the human soul. In the animal world there is mind; in man mind has become a soul. No human soul is a perfected soul, but the urge towards perfection is one of its distinguishing and characteristic marks. Its sense of moral obligation and idealistic potentialities endow it with the quality of purposive striving towards ends which cannot be clearly and completely envisaged.

In these properties of conscious experience is rooted the sense of personality, and the emergence of this sense in history is one of the supreme events in evolutionary progress. Rightly to assess its significance is to come as near as we can to solving the enigma of existence. We can see the process vividly illustrated in the thousand years' record of Scripture. Though the dawn of personality had taken place long before the stage of folk-lore in the early books had been reached, we can see how, in early days, it was only slowly and with difficulty that the emergence of personality from tribal consciousness took place. Israel was at first a community in which personal claims counted almost for naught. Then we see the dignity of the community enhanced by the leadership of outstanding individuals; the patriarchs, such as Abraham, Isaac and Jacob; the patriots, such as Moses, Joshua and David; then the succession of prophets, and thence to the New Testament with its highly individualised doctrines of personal immortality and salvation.

• • • • •

This process involves an essentially religious and theistic view of human progress, and it also implies that the higher meanings of life are focused in single minds. The background and general pattern within which personal values take shape and form are constituted by group relationships, but the meaning of the process can only be grasped by individual minds. This meaning is interpreted by the moral insight and spiritual vision of gifted souls as revealing the purposes of God for the world. Nothing beyond this is possible. The eternal will is disclosed to the aspiring soul; it permeates the social organism but it is apprehended by the understanding individual mind.

This acknowledgment of the spiritual nature and responsible ethical claims of the personal self has always sooner or later succeeded in breaking through every hostile form of human organisation. It disrupted Roman Imperialism in the early centuries of the Christian Era, and it burst through the barriers of ecclesiasticism in the Renaissance and the Reformation. Since then, the cultural institutions of Europe have implicitly honoured it and have increasingly been founded upon it. The universities of the West have developed almost deliberately and as of set purpose as centres of free inquiry, of liberal learning and of independent critical research.

Today this liberal tradition, for so long seriously unchallenged, has been pulled up with a jerk and rocked right back upon its heels. In Fascism individual rights were roughly supplanted by the dictates of the oligarchy, in which was vested all moral authority. Nazism carried the doctrine further in the concept of the super State in which there could be only one complete and self-sufficient individual, the leader, in whom all the values and purposes of the group were centred and manifest. And now we move on to the ideal of the classless society from which all objective spiritual valuations are excluded and the significance of the individual is merged in the equalitarian interests of the "herd".

• • • • •

That a deep disharmony is involved in the modern situation has recently been revealed in the U.N.E.S.C.O. conference in Paris just concluded. Mr. Ribnikar, leader of the Yugoslave delegation, explained why his Government had not ratified the charter and why Russia was not represented. "No one can deny", he said, "that in the history of humanity all progress is linked with materialist thought and that only dialectical materialism has been able to confirm by living experience scientific principles. . . . The Soviet Union had adopted dialectical materialism as its official doctrine, and the social order of the Soviet Union was based very precisely on science. . . . A rejection of materialism by U.N.E.S.C.O. could have no other motive than the desire to prevent intellectual co-operation between all the United Nations and in particular between the Western countries and Russia".

The ideological barrier between the two civilisations of of East and West could scarcely be stated more concisely. The iron curtain is not economic but philosophical. Different views as to the nature of man are held and can scarcely be reconciled, for it is difficult to see how they can be made to converge if the fundamental differences are so vital and so deep. A few weeks ago the Roman Catholic bishops of the United States issued a statement which pressed this point: "Unless those who bear the responsibility of world leadership are in basic agreement on what man is, there is no way out of of the confusion and conflict which block the road to real peace."

• • • • •

It has long been the easy custom to assert that it does not matter what a man believes so long as his actions are decent. This is a dangerous precept, for a man's actions issue from his heart, including not only his feelings but his beliefs, his dominant opinions and his moral judgments. "As a man thinketh in his heart, so is he. Eat and drink, saith he to thee, but his heart is not with thee."

We must guard against despondency concerning the outcome of this contradiction, for in the past it has often been found possible, if only through sheer expediency, to adjust wide differences of outlook, but at the same time no good purpose is served by concealing the serious and profound nature of the ideological (or philosophic) conflict which is dividing the world today. A wide abyss separates those who hold a materialistic view of life and those who hold a spiritual, and as yet there is no bridge discernible between the two. The prize that dangles before the eyes of those who hold these contending philosophies is no less than the allegiance of the whole world. The third temptation is slowly seeping into the soul of man, and for a time he may succumb. Through the threat and actual exercise of sheer mass force men may come to give to materialism a servile and, may be, a frightened allegiance, for millions today are acting on the belief that the surest and swiftest way to happiness and a specious freedom is by way of fear, but it will still remain true that man may gain the whole world but yet it will not profit him if in the price of victory is included the loss of his own soul. We have unhesitatingly to take our stand on one side of the great divide or the other. Those who believe in the dignity, the integrity and the sanctity of the individual human soul, will continue resolutely to stand for the conviction that only in a spiritual valuation of life can the chief end of man be realised.

QUESTIONS OF RELIGION

BEYOND ALL REASONABLE DOUBT

By G. Randall Jones, B.D.

DURING the past year it has been my duty to be in attendance at the Assize Courts whilst important criminal trials have been proceeding. Previously I had never been in a Law Court in my life, and everything was new and strange to me. What impressed me more than anything else was this: lawyers never overstate their case. In this respect they set an example which theologians and leaders of religious thought might follow with advantage.

Lawyers never overstate their case. Listen to counsel for the defence, when the prisoner is accused of some grave crime. The formal plea of "Not Guilty" is entered. But does counsel for the defence set out to prove that his client is not guilty? No, not exactly. His task is at once more simple, and more subtle. "Members of the jury," he says, "my contention is that the prosecution has not proved beyond all reasonable doubt that the prisoner is guilty. Therefore he is entitled to be discharged."

"Beyond all reasonable doubt." That is the key-phrase which I have heard again and again, employed by learned counsel and endorsed by learned judges. Not "beyond all possibility of doubt." To demand that the prosecution should prove its case beyond all possible doubt would be to ask too much. But to insist that the prisoner be set free unless the charge is proved beyond all reasonable doubt—that is fair and just and right. Counsel for the defence tries to show that the case is not proved beyond all reasonable doubt. *That is all he tries to do.*

Now, let us apply that to the present divisions in the realm of organised religion. There is the division between Trinitarianism and Unitarianism. What is Unitarianism? Many will say: "It is the denial of the Doctrine of the Trinity." Well, that is not Unitarianism as I understand it.

I call myself a Unitarian, but, frankly, I would not undertake to prove that the Doctrine of the Trinity is false. I would not deny any doctrine unless it was quite clear to me that the doctrine in question was self-contradictory. Various attempts have been made to show that the Doctrine of the Trinity is self-contradictory, but these attempts leave me unconvinced. I am no anti-Trinitarian.

I take my stand on lower ground—lower, but much firmer, ground. "Members of the jury, I submit that the Doctrine of the Trinity has not been proved beyond all reasonable doubt." That is all I say. That is all I need to say. Unless the Doctrine can be proved beyond all reasonable doubt, it is an offence against reason to demand that reasonable beings should accept it before being admitted to the full fellowship of the Christian Church.

In practice I find that there are two sorts of Unitarians. There are those who deny the Doctrine of the Trinity, and there are those who ignore it. The former, it seems to me, are overstating their case. The proper course to take with any speculative doctrine that cannot be proved beyond all reasonable doubt is to ignore it—using the word "ignore" in its strict literal sense as indicating something of which we are "ignorant".

I do not mean to suggest that the Doctrine of the Trinity is to be treated with contempt, as something altogether beneath our notice. It is very far from being beneath our notice. It is a very interesting speculation, and it has proved helpful to many earnest Christian souls, though it has been a stumbling-block to others. When I speak of "ignoring" it, I am thinking of the limited and strictly practical issues of Christian fellowship. The Doctrine of the Trinity has not been proved beyond all reasonable doubt; therefore neither the acceptance nor the rejection of the doctrine ought to be made a condition for Christian fellowship.

Finally, let me try to anticipate the objections of those who may think that I have understated my case. I have just been re-reading an article by Dr. L. P. Jacks, written at the time of the Liverpool Controversy, and published in THE INQUIRER on June 23, 1934. In the course of that article, Dr. Jacks writes: "Probably I am speaking for the majority of Unitarians, and certainly for some of the most eminent, of whom I would here rank myself a follower, when I say that they feel themselves far too imperfectly acquainted with the technique of the Godhead to pronounce the Doctrine of the Trinity untrue. But in affirming that God is One they feel themselves on unassailable ground, and, since Trinitarians make the same affirmation, they have always been conscious (at least those who were thus minded) of a firm bond with their Trinitarian brethren, and with all Monotheists, whether inside or outside the Christian pale."

CHURCH PLANNING

By Ronald P. Jones

MORE THAN thirty years ago Mr. Briggs wrote a finely illustrated book, still a classic, on Baroque architecture, and was among the first to reveal the fascination of that romantic and picturesque development of the Renaissance, formerly condemned with horror as reaching the lowest depths of vulgarity and bad taste. He now turns to the heights of austerity in this short study of the Puritan tradition in England*, which prevailed throughout the eighteenth century and was finally extinguished by the unfortunate Gothic revival of the Victorian era.

Writing as a Congregationalist and a "son of the manse", his object is to suggest to architects, ministers and committees, who have to face the problems of rebuilding during the coming years, ideas of design having due regard both to tradition and to modern needs.

The title "Puritan architecture" might be misleading if it were taken to refer only to the period of the Commonwealth, which in fact produced no architecture, since the country was already replete with cathedrals and parish churches, numbers of which were taken over by the three Denominations and adapted to their own forms of worship. "Meeting-house architecture" would be more suitably descriptive of the long series of nonconformist places of worship which were built in the century following the Toleration Act of 1689, and which form the subject of the first section of this book.

It will probably surprise some readers of THE INQUIRER to find that out of a list of forty-one typical Meeting-house chapels given by Mr. Briggs as "having survived in whole or in part", no less than twenty-nine are now Unitarian (two of them, however, no longer survive); the reason being that the Presbyterians were always less averse than the others to fine architectural design and interior woodwork, and most of their ministers and congregations in course of time became Unitarian. Our consequent predominance can also be judged from the illustrations, which include our three best exteriors—Stannington, always awarded high marks by the critics; Bury St. Edmunds, with its beautiful brick façade in the manner of Wren; and Ipswich, the finest of all Meeting-houses, taking external and internal design together; also the interior at Taunton (originally Baptist), where the two central posts, indispensable for carrying the twin roof-gables, are splendidly treated as full-dress square Corinthian columns. If we add to these the chapel at Chowbent, the Octagon at Norwich, and Lewin's Mead Meeting, Bristol, we have a superb group of buildings, to which the only rival here presented is the Congregational "Old Meeting" at Norwich, a very early example (1693) almost adjoining the Octagon.

The word "Chapel", it is noted, was never aplied to the Meeting-houses; in mediaeval architecture it had, of course, meant a subsidiary part of the church, e.g., the Lady Chapel, or a Chantrey chapel, containing a tomb; but John Wesley adopted it because he still regarded the Methodist chapel as subsidiary to the Anglican Church.

Passing on to the Gothic revival of the next century, the author observes that Mill Hill Chapel, Leeds, built in 1848 ("black but comely"), was said to be the first nonconformist building to have a proper chancel. Plans are given of several later Congregational chapels where the interior design took unusual forms in order to accommodate very large numbers—Christ Church, Westminster Bridge Road (2,500 seats), with a fine stone spire; the oval King's Weigh House chapel, and Lyndhurst Road, Hampstead. On the other hand, the classical tradition was still followed in the largest examples of all, the City Temple and Spurgeon's Baptist Tabernacle, which held 5,000 worshippers.

**Puritan Architecture and its Future*, by Martin S. Briggs, F.R.I.B.A. Lutterworth Press, 8s. 6d.

The final section of the book deals with the church buildings of the future, and the author declares for a simple oblong plan with the entrance at one end and at the other a shallow central recess or apse containing the communion table; he discards the traditional central pulpit (as the Methodist authorities also do in a recent book of a similar kind) and suggests that for the sake of symmetry there might be two pulpits, one on each side of the apse. On this point I should prefer the arrangement where the pulpit on one side is balanced, with rather less symmetry, by the reading-desk on the other, thus logically providing for the two quite distinct functions of the minister—leading the order of service *with* the congregation and preaching the sermon *to* them. In our own churches the problem is affected by the fact that less than one-third of them hold the communion service at the present time, so that the table may lose its main purpose; on the other hand, a congregation might at any time decide to introduce this service, for which the building would already be appropriate.

The worst possible treatment of the end wall (but one beloved by the Victorians) is to place an elaborate organ across it, with the choir in front, facing the congregation, on each side of a central pulpit; almost equally bad is the flat wall containing a large stained-glass window, which prevents the worshipper seeing anything else. No windows of any kind should directly face the congregation, and all the light should come from the sides and back of the church.

For architectural and musical reasons alike, it is emphasised that the organ and choir should be placed in a gallery over the entrance vestibule, but the side galleries of the Meeting-house are not likely to be demanded by the normal attendance at services nowadays.

The interior scheme thus described seems to be the best means of meeting both the practical and the æsthetic needs of the modern service, and it was in fact the one which I adopted in the design of the Memorial Church at Cambridge in 1927.

The author illustrates several churches of non-traditional type built shortly before the war, but, as the Rev. Lismer Short observed in a recent article, these do not actually trace their architectural descent from the Meeting-house but are essentially Gothic in principle though shorn of all characteristic Gothic detail and decoration; some of them have a tower, which can only be justified if it is to carry a clock or a peal of bells.

One example, however, the Free Church at Perivale Park, shows a very interesting version of the "dual-purpose" building, the plan being a long rectangle, divided in the centre by a sliding partition; for normal occasions one half serves as the church, facing a short chancel at the end, while the other half, the Hall, faces a recessed stage and proscenium. For special services or meetings the partition is folded back and the whole extent of the interior is then available for either purpose according to the arrangement of the chairs. An entrance vestibule in the centre of one side serves both halves of the building.

The "plain substitute building" promised by the War Damage Commission seems at present to be deferred to an ever more distant future; but when the occasion for it approaches, this book should certainly be read and considered by all who will be concerned with its realisation.

"CONFESSIONS OF A MODERN"

4—"PAGANISM IS NOT DEAD"

THE LEGACY of Greece and Rome is still yielding its increment to the thought and feeling of contemporary civilisation. Most people admit that from Greece we inherit the substance of philosophy and the genius of art, and from Rome the technics and codes of human government. But what of the paganism in which they were both reared? Theodore Parker gave the accepted answer: Christianity, especially through the missionary vigour of Paul, dealt heathenism its death blow. "Even the statues got converted to Christianity, and Minerva became the Virgin Mary. Venus took the vow, and was a Magdalene; Olympian Jove was christened Simon Peter. The gods of Rome gave way to the Carpenter of Nazareth; he was called God. The Christian ideas and great Christian life of Paul of Tarsus put all Olympus to rout."

Not quite. There are delicate souls who still have a nostalgia for ancient fiction. They are a little stranded perhaps, like Odysseus exiled in his remote island-cave on Ogygia, and the blandishments of the Judaic-Christian scheme offer them as little satisfaction as he got from the caresses of Calypso. If Christianity has overpowered the pagan fiction, it has also bereft the imagination of close-pressing deity. The gods and godlings are fled; they no longer mingle in our common pursuits; the sacred world, like Isaiah's Lord, is high and lifted up, it is regal and rather pompous. Meanwhile, under Christianity, we live in a world which is corruptible and of the earth earthy. We are conceived in sinfulness and our habitations are blighted with mortality; they have lost their sacred touch. The here-and-now needs some refreshment and some fascination; our ships need whispering prows and our door-posts their familiar deities. Paganism had all that: dryads of the wood and naiads of the stream, thunder was a voice vibrant with anger and lightening a wrathful glance, around the hearth and home some domestic deity kept watch slyly yet benevolently, men hunted with Diana, went to battle with Mars, and when the end came they were ferried across the river by old Charon. Probably we invest the pagan world with our own thwarted fictions, but to look back at it, especially at Early Greece, is to glimpse a life which tingled with freshness and zest. Our dull maturity it swept away and we are plunged once again into the golden times of youth.

Paganism is not dead. In 1943 the B.B.C. produced Edward Sackville-West's "The Rescue", a radio melodrama based on Homer's *Odyssey*; it was an inspiring broadcast. In 1944 Robert Graves published *The Golden Fleece*—an exciting modern re-statement of Jason and the Argonauts in the form of an historical novel. In 1945 Penguin Books published a new translation of Homer's *Odyssey* in a language and style which made it easy reading for those who were unfamiliar with the Greek world. And now this year the new Third Programme of the B.B.C. offers ample scope for the Greek dramatists. Altogether they reveal the desire in modern man to find that ancient magic in our common earth which is the undying feature of paganism.

Paganism is not dead so long as it can inspire poets to render the naive splendour of the world, musicians to interpret the secret glory of things, and a man in his armchair to sit and feel it all come alive. There is paganism at the heart of most of us, for we have the sense that mixed up with the sights and sounds of our world there is something trying to break through to us, and it is good that out of our common earth should arise the impulses of something uncommon—godlikeness secreted within the human vision. It keeps our minds and our souls from dry-rot.

Fitfully and with fragmentary gleams the inner life is stirred; the gods come and go with the caprice of the ancient immortals, they are many and varied, they elude system, they cannot be grouped into any embracing pantheon, nor gathered up into clinched creed or single divine personality. That is why we modern seekers after spiritual experience are more pagan than Christian. And we are not abashed.

DR. WILLIAMS'S TRUST—A NEW DEVELOPMENT

A SIGN of the fall in the buying power of money is that Dr. Williams's Library, London, famous throughout the country for its stock of Nonconformist literature, which for many years has provided students of history, philosophy and theology with a free postal library service, has just been forced to appeal to its friends and readers for voluntary subscriptions to bridge the gulf between necessary expenditure and trust income allowed by the Charity Commissioners.

The debt owed by nonconformity to the Rev. Dr. Williams, the seventeenth-century Presbyterian divine, who was born at Wrexham in 1644 and who died in 1716, cannot be overestimated.

Dr. Williams lived in an age when nonconformity was threatened from all quarters. Not until 1689 did William III's Toleration Act permit the building of Nonconformist Meeting Houses. Even then there was a strong body of opinion in favour of repealing the Act, while as late as the close of Queen Anne's reign an Act was passed which, had it ever come into force, would have excluded nonconformists from the teaching profession.

The problem, as Dr. Williams saw it, was that the first generation of English nonconformist ministers were cultured men, trained at the older universities, who had been excluded from their livings by the Act of Uniformity of 1662. As the years passed the ranks of the two thousand, immortalised by Calamy, were thinned by death, and there was considerable difficulty in replacing them by men of the same cultural standards since the main English universities were closed to nonconformists until as late as 1870. The only chances of ministerial education offered to would-be pastors were in European or Scottish universities and in the academies run by ministers themselves.

In his will Dr. Williams bequeathed a portion of his estate for 2,000 years to try to remedy the situation. Interest from the money left was to maintain a library, bursaries at Glasgow University and divinity scholarships for men intending to enter the Protestant dissenting ministry. Besides this provision was made for a missionary ministry in Wales.

The days of nonconformist persecution have passed, but Dr. Williams's Trust has maintained its services, the library being housed in Gordon Square, London, having survived the dangers of the war period. And nowadays, when the numerical strength and financial resources of nonconformity are not so great as half a century ago, these services are all the more appreciated by those who benefit from them.

Another institution which still benefits from Dr. Williams's will is the Presbyterian College, Carmarthen, which was originally an academy, founded by the Rev. Samuel Jones, M.A., sometime Fellow of Jesus College, Oxford, one of the two thousand ejected ministers of 1662, and which is governed nowadays by the Presbyterian Board, London, itself dating from 1689.

Dr. Williams's trustees in recent years have included a number of well-known nonconformist leaders like the late G. Dawes Hicks, assistant editor of the *Hibbert Journal*, the late G. G. Armstrong, former editor of the northern *Daily News* and THE INQUIRER, the late Dr. N. Bishop Harman, Dr. Mortimer Rowe, Secretary to the General Assembly of the Unitarian and Free Christian Churches, and Rev. Raymond V. Holt, Principal of the Unitarian College, Manchester, and late Tutor in Christian History at Manchester College, Oxford.

R. D. W.

"I MET—"

17. JOSIAH ROYCE

By R. F. Rattray, Ph.D.

IN *The Times Literary Supplement* for August 31, 1946, it was stated that the generation of the beginning of this century found its Protagoras in James and its Plato in Royce.

Royce came from California. He had red hair, and when he was a little boy (Mrs. Royce told me), he was assailed with

Josiah, Josiah,
Your hair is on fire!

He developed great mental power. As a recreation he worked problems in the calculus. He came to be the leading professor of philosophy at Harvard. There was a whole, large building devoted to philosophy. At one and the same time they had Royce, James, Santayana, Münsterberg and George Herbert Palmer as professors in that faculty. Royce and James were next-door neighbours. James was by nature an artist, intuitive, volatile; Royce was a philosopher, calm and contemplative, though eager. They were poles apart in temperament, but the best of friends. Royce told me that James had recurrent fits of wanting to build a house. He would call in an architect, tell him his wants, and then roundly abuse him for having produced a plan far too expensive: then the unfortunate architect would modify the plan to James's means, only to be abused for not giving him what he wanted. Royce also told me that James and he would talk together whilst Royce's cat sat on his master's knee, and Royce would incite him against James with "Fst! Pragmatist!"

Royce was rather short and had an extraordinarily square, sturdy figure and an abnormally large, square head with a great forehead. When I knew him the shock of hair was grey. He had a small nose and a large mouth: he had an Irish cast of countenance.

Mrs. Royce, also from California, was remarkable-looking, dark and pale, charming, vivacious, outspoken. (One day she got off her bicycle, radiant, and said to me, "I feel as if I had come into property—I've lost my maid!").

When I went to Harvard the Royces were very kind to me. One of the kindest things they did to me was to ask me to spend Thanksgiving Day with them. This is, of course, like Christmas Day in this country. They had also as guests for the day Dr. Hatch, Dean of the Episcopal Theological School in Cambridge, Mass., and also the Dean of California. We had the usual great mid-day dinner and then a feast of conversation. Dean Hatch had published a volume of sermons which became a classic. The Dean of California, who was head of a theological college there, told us that his students supplied mission stations and regularly (with acknowledgment) preached Dean Hatch's sermons. At one station, however, on three successive Sundays three successive students preached the same sermon, and the third's Old Testament lesson was I Kings 18, including, "And he said, Do it the second time, and they did it the second time. And he said, Do it the third time, and they did it the third time."

Royce was keen on a theory of evil according to which he held that although of course it is bad that evil should be done, nevertheless evil can be turned to good so that the world is better than if the evil had not been done. He told us that he had discovered the perfect illustration in the story of Joseph, in that the evil act of his brethren became the means whereby the family was saved from famine. Royce said to me, "Have you ever preached on that theme?" I replied, "I must tell the truth: I have". Royce then asked Hatch if he had, and Hatch replied, "No: but I will!"

Both Professor and Mrs. Royce had undergone a great change of opinion in respect of immigration. Royce told me that when, whilst giving his Gifford Lectures in Aberdeen at the beginning of the century, he was asked to address a sociological society, he had said, "Send as many emigrants as you like from Europe: we will assimilate them all". He then turned to me and said, "But I don't say that now."

Royce had undertaken to give a course of Hibbert Lectures at Manchester College, Oxford. He tried some of them out on the Metaphysical Seminar, of which I was a member, and he begged us in the most earnest manner possible to be utterly outspoken, as what he wanted was criticism. (Perhaps I ought to point out that this was a post-graduate Seminar and contained some quite senior university men.) He had taken as his theme Christianity—rather to my alarm, because I knew that he was not adequately equipped on the historical side. In his great child-like way he confessed quite simply that the only clause in the creeds that he really believed was "I believe in the communion of saints". His real theme was "the beloved community".

In the discussion on one of Royce's lectures, with the temerity of youth I responded to his appeal for candour and suggested that his concentration on the beloved community was due to a lonely American's sense of isolation. All unknowingly I had touched him home and he snapped, "I should have thought that Mr. Rattray would have known the difference between psychological origin and philosophical validity". That was on a Friday. On the following Wednesday we met in the street. He put his arms round me and said, "You were quite right, of course, on Friday evening. It was the best criticism I have had".

HILLS

I WILL lift up mine eyes unto the hills,
For, like the ancient shepherd, I have seen
The winter's brown earth turn to tender green,
And winter snowdrifts change to daffodils.
And He that made such beauty, from all ills
Restores my soul in ways and airs serene.
Thus has His loving kindness ever been,
And so, content, I wait for all He wills.
When through the shaded valley I must go
To sun bathed heavenly hills, why should I fear
The hand that made the daffodils to blow,
That taught the blackbird, formed the dewdrop clear,
Veiled mystery in the sky's blue shimmering glow,
That made these hills and dales so dear—so dear!

S. B.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 13s. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7554. Editorial: EUS. 2912

THE FELLOWSHIP OF YOUTH

THE FELLOWSHIP OF YOUTH grew out of the needs of inquiring youth in the middle 1920s when the world was settling down to a state of peace after the first world war. The high-minded aims and principles on which it was based continued to inspire members and colour activities throughout the inter-war period, and there is no doubt that its influence for good was out of all proportion to its size.

The last war imposed a check which for six years seemed to sterilise all serious activity, yet somehow the organisation maintained a stubborn existence.

Now we are attempting to build out of the remains something worthy of the past; not, let it be understood, a slavish copy of the pre-war F.O.Y., but a movement based on the same principles and one which we hope a new generation will mould in its own fashion to serve an equally useful purpose.

Does the new generation want it? That is the question still unanswered. Is that spirit of inquiry which seemed such a vital thing before the war now a rare and shy phenomenon? Sometimes we wonder if that it so. Perhaps the wartime habit of passive acceptance of facts will persist for some time yet. This is a time, too, when in the emotional reactions following the war serious-minded people tend towards extremism, and feel no attraction towards a society whose very basis is tolerance and inquiry into truth wherever it may lead.

Here is an extract from our aims which are surely as necessary today as they were in 1924:—

"The Fellowship of Youth is open to all those desirous of taking a serious interest in the more important problems of life. It stands for freedom of reason and conscience in the search for truth, unfettered by authority and tradition. It supports no particular theological or political opinions, nor does it exclude any. It is a religious organisation in the sense that its members are honestly striving to find 'a way of life', to understand the real nature of the difficulties which face the world today, and to discover what they, individually and collectively, can contribute to the solution of these problems."

When we get an answer as to whether these aims mean anything to youth today or not we shall know whether F.O.Y. is going forward to more useful service or will sink to extinction. It might be put as a challenge to readers of THE INQUIRER who have yet to reach the age of 35, but particularly to those under 25. "Do these aims mean anything to you today?"

Cambridge President, *Ben Johnson.*
The Fellowship of Youth.

CORRESPONDENCE

ON CONSCRIPTION

SIR,—The Quakers are protesting against the indefinite peace-time extension of conscription. "We recognise", they say, "that the Government faces grave difficulties on international relationships, but we cannot accept conscription as the right method of meeting them. The system by which every young man in the country must be trained and prepared to take the lives of his fellow men at the command of the State is repugnant to all the highest and best within us".

Do not these words find an echo in all our hearts? Could not we also express our "collective mind" on the subject? It is true that the Quakers are committed to pacifism, and we are divided about it. But there are three considerations that might surely make anti-conscriptionists of us all.

1.—The growing hope that UNO may yet prevent another war.
2.—The probability that if there IS war again the atom bomb will make nonsense of all conscript armies.
3.—The probability that Britain, like the U.S.A., will use these conscripts to release older and more responsible men, so that the policing of Germany will mainly fall on lads in their teens—with deplorable results on their morale and on that of the German people.

I submit, therefore, that the continuation of conscription is futile, and will hinder the realisation of the brotherhood we all believe in. Are we generally agreed?—Yours, *Basil Viney.*

Swansea.

NEWS REVIEW

Y.P.L. Rally.—The Annual Regional Service of the London branches of the Y.P.L. was held at Highgate Hill Church on Sunday, December 15. The service was conducted by Mr. L. Fisher; lessons were read by Mr. E. Cooper, and Mr. M. A. Pocock, B.A., preached. The majority of the branches were represented at both the party, held on the preceding evening, and the service.

London: Rosslyn Hill.—During morning service on Sunday, December 8, the new minister, the Rev. G. E. Hale, performed a simple unveiling ceremony of a bronze memorial tablet, placed in the wall of the Chapel, by Mrs. Welby in affectionate memory of her husband, the late Henry C. Welby, son of the Rev. Charles Welbeloved. Mr. Welby was for long a regular attender and faithful supporter of Rosslyn Hill Chapel and served for several years as chairman of the Chapel Committee.

Manchester: Cross St. Chapel.—A recent Sunday was kept at Cross Street Chapel as Peace Sunday. In the morning a special service incorporated the Two Minutes' Silence and the minister preached to a good congregation on Unitarianism and Internationalism. At the evening service a very large congregation was addressed on Peace by Principal Graham Sutherland of Dalton Hall, Manchester University. Principal Sutherland is a distinguished member of the Society of Friends, and his address was a brilliant defence of a constructive pacifism. At the conclusion of the service the minister took the chair for a lively discussion which Principal Sutherland directed. All taking part agreed that the services would be remembered as being among the more outstanding of those held in the temporary chapel.

Swansea.—At a recent Christmas bazaar over £88 was raised towards the G.A. £100,000 Appeal Fund.

Sheffield, Unity Church.—Two events of outstanding importance are recorded. An Autumn Fayre, held recently, brought to Unity Hall a bright display of autumn colours, a surprising array of possible purchases, and a record crowd of willing purchasers. The result was a very happy and successful day for all present, and the raising of a sum of £380 for Church funds.

On November 30, following a short Rededication Service conducted by the minister, the Rev. J. A. Kennedy, the church organ was officially reopened after being repaired and cleaned. The ceremony was performed by Miss Margaret Stevenson, who, in a short address to the assembled congregation, referred to her memories of the musical life of the church and her father's many years of service as voluntary organist and choirmaster. A recital on the organ was then given by Mr. G. H. B. Stafford, president of the Sheffield and District Organists' and Choirmasters' Association, and vocal solos were sung by Miss Beryl Todd.

Tenterden.—On Friday, December 6, the Annual Sale of Work was held in the Town Hall when a good crowd was present. The chairman was the Deputy Mayoress (Mrs. W. Walsh), and in her opening remarks she thanked the people of Tenterden for the sincere friendliness they had shown to her husband (Deputy Mayor) and herself during the ex-Mayor's year of office. The Meeting House had become a real centre of fellowship for all denominations in the town. The Mayoress (Mrs. F. Bourne), an old Unitarian Sunday School scholar, spoke in high praise of the work done by the ladies of the Meeting House during the war and after, and hoped that their minister would once again become the live and active public servant he had been for so many years. The whole people of the town were deeply troubled during the dark days when the bulletins were put outside the Town Hall each day by his doctor, and it was with great relief that he was able to be present in a "quiet onlooking capacity" that day.

IN MEMORIAM

WILLIAM DUNCAN

THE SALE congregation has suffered a grievous loss through the death on December 7, after a short illness, of Mr. William Duncan, Managing Director of John W. Duncan, Ltd., of Manchester.

Mr. Duncan had been a resident in Sale for 24 years, and during that time was a regular attender at the Unitarian Church. He was a member of the Church Committee, and for many years filled the position of chairman; his modest and friendly disposition endeared him to all members of the congregation.

Mr. Duncan had several other interests. For many years he was a Governor of Sale High School for Boys, and he was a well-known freemason, being a past master of Timperley Lodge and a member of the Tuscan Chapter and Mark Lodge.

The funeral at Manchester Crematorium, on December 11, was conducted by the Rev. E. A. Lear, of Hale Barns. Mr. Lear expressed in feeling terms the sympathy of all their friends with Mrs. Duncan and her family in the great loss they had sustained.

J. K. W.

MRS. ROSING BROOKSBANK

BY THE passing, on November 27, at her home in Rotherham, of Mrs. Rosing Brooksbank, the Unitarian cause and the Church of Our Father have lost a devoted worker and strong adherent. From her early youth as a scholar in the Sunday School up to two years ago when illness overtook her, she gave her life for the good of the Church.

Member of the choir, Sunday School teacher, sewing circle, which she served as secretary for many years, Women's League and the Church Committee. The latter body two years ago elected her a life member of the committee in appreciation of her valuable services.

CALENDAR

SUNDAY, DECEMBER 29th

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies.
Aberdeen, Un. Ch., Skene St., 11 and 6, Rev. L. Baker Short.
Aberystwyth, New St. Meeting House, 11 and 6, No Services.
Accrington, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. Unsworth.
Ainsworth, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. Benjamin Gill.
Altrincham, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. Vallance.
Ansdell. (See Lytham St. Annes.)
Ashton-under-Lyne, Richmond St., 6.30, Rev. C. P. Scott.
Bath, Trim St. Chapel, Unitarian, 6.30, Rev. C. M. Wright.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Agnew.
Belfast, First Church, Rosemary St., 11.30 and 7, Dr. R. W. Wilde.
Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Mr. W. H. Ballantyne.
Billingshurst, Free Chr. Ch., South St., 11.15, Mr. Wilkins.
Birkenhead Un. Ch., Bessborough Rd., 3.30, Supply.
Birmingham, Church of Messiah, Broad St., 11 and 6.30, Rev. Gordon Stuart.
Birmingham, Moseley Un. Ch., Yardley Wood Rd., 6.30, Mr. A. Clark.
Birmingham, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. T. Dovey.
Blackburn, Unitarian Ch., St. Andrews Street, 6.30, Supply.
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. Coleman.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Supply.
Bolton, Bank St., 10.30 and 6.30, Mr. Downing, Student Summerville College.
Bolton, Halliwell Rd., Free Ch., 10.45 and 6, Mr. Irvin Hodgson.
Bolton, Unity Ch., Deane Rd., 10.30 and 6.30, Supply.
Boston (Lincs.), Spain Lane Unitarian Ch., 6.30, Rev. Chas. Simpson.
Bournemouth, Unitarian Ch., West Hill Rd., 11, Dr. G. K. Brown.
Bradford, Town Hall Square, 10.45 and 6.30, Rev. F. A. Bullock.
Bradford, Broadway Av., 3.15, Mr. Dudley Richards.
Bridgwater, Christ Ch., Dampiet St., 11 and 6.30, Rev. W. G. Topping.
Bridport, Unitarian Church, 11 and 6.30, Rev. G. Randall Jones.
Brighton, Christ Ch., Un., New Rd., 11 and 6.30, Rev. F. M. Ryde.
Bristol, Lewin's Mead Meeting, 6.30, Rev. J. H. Coram Davies.
Bristol, Oakfield Rd., Clifton, 11 and 6.30, Rev. J. Tyssul Davies.
Burnley, Unitarian Ch., Trafalgar St., 11 and 6, Rev. John Evans.
Bury, Bank St., 11 and 6.30, Rev. J. W. Maw.
Bury St. Edmunds, Churchgate St. Chapel, 6.30, Mr. H. Gore.
Buxton, Hartington Rd., 11 and 6.30, Rev. Wm. Dyer.
Cambridge, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. Stewart Carter.
Cardiff, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. Puttin.
Carlisle, Un. Ch., Lorne St., 2.30, Junior Church; 6.30, Rev. W. Carter.
Chatham, Unitarian Ch., Hamond Hill, 6.30, Mr. C. H. Cole.
Cheltenham, Bayshill Un. Ch., 11, Study Service, 6.30, Rev. Barbara Thomas.
Chester, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. Williamson.
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. Douglas W. Robson.
Chowbent Chapel, Atherton, 10.30 and 6.30, Rev. E. Glyn-Evans.
Cork, Prince's St., 11.30 and (occ.) 7, Rt. Rev. W. A. Weatherall.
Coseley, Staffs. Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. E. W. Hill.
Coventry, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. R. Lee.
Crewe, Free Christian Church, Beech St., 6.30, Mrs. Buckley.
Crewkerne, Un. Ch., Hermitage St., 11 and 6.30, Rev. C. H. Easton.
Croydon, Free Christian Ch., Dennett Rd., 11, Rev. Roger Thomas.
Dean Row, 10.45, Styal, 6, Rev. E. E. Wrigley.
Denton, Wilton St. Chapel, 11 and 6.30, Rev. John Croft.
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. J. E. Bright.
Ditchling, Old Meeting House, 10.45, Mr. F. Nicholls.
Doncaster, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. Parkinson.
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks.
Dudley, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. Albert Smith.
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse.
Dundee Un. Ch., Constitution Rd., 11 and 6.30, Rev. Albert Whitford.
Edinburgh, St. Mark's Ch., Castle Terrace, 11 & 6.30, Rev. W. Tavener.
Evesham, Oat St. Chapel, 11 and 6.30, Rev. I. L. Tomlinson.
Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Fraser.
Gainsborough, Unitarian Ch., Trinity St., 6, ——.
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. P. Crick.
Glasgow, Ross St., Unitarian Ch., 6.30, Supply.
Glasgow, St. Vincent St., Unitarian Ch. 11, Supply.
Glossop, Fitzalan St., 10.45 and 6.30, Rev. H. G. Woodford.
Gloucester, Barton St. Ch., 6.30, Rev. Raymond Baker.
Godalming, Meadrow Chapel, 6.30, Rev. G. [illegible].
Guildford, Ward Street Church, 11.15, Rev. Arthur Peacock.
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. E. A. Lear.
Halifax, Northgate End, 10.45 and 6.30, Rev. A. Elliot Peaston.
Hastings, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. Denbigh Hilton.
Hinckley, Great Mt., Baines Lane, 11 and 6, Rev. J. Gordon Davies.
Hindley, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. T. J. Jones.
Hollywood, Kingswood, 11 and 6.30, Rev. T. A. Gorton.
Horsham, Worthing Rd., 6.30, Rev. H. Dawtrey.
Horwich, Unitarian Free Church, 10.30 and 6.30, Supply.
Huddersfield, Fitzwilliam Street, 11, Rev. J. J. Potter.
Hull, Park St. Church (Unitarian), 6.30, Rev. R. Philipson.
Ilminster, Old Meeting, East St., 11 and 6.30, Rev. W. Beer.
Ipswich, Unitarian Ch., Friars St., 11 and 6.30, Supply.
Kendal, Market Place Chapel, 11 and 6.30, Rev. E. W. Deakin.
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker.
Knutsford, Brook St. Chapel, 11 and 6.30, Rev. S. Mossop.
Lancaster, St. Nicholas St. Church, 10.30 and 6.30, Rev. Lot Hall.
Leeds, Mill Hill, 10.45 and 6.30, Rev. E. Shirvell Price.
Leicester, Narborough Rd., 6.30, Mr. C. V. Walton.
Leicester, The Great Meeting, 11 and 6.30, Dr. A. S. Hurn.
Leigh, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. Pipkin.
Letchworth, Vasanta Hall, Gernon Walk, 11, Rev. C. M. Ratter.
Lewes, Westgate Chapel, 11, Rev. H. W. Stephenson.
Lincoln, High St., Unitarian Ch., 6.30, Dr. Alfred Hall.
Liverpool, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. Garrard.
Liverpool, Bootle Free Church, 6.30, ——.
Liverpool, Domestic Mission, Mill St., 6.30, Rev. J. Keir Murren.
Liverpool, Gateacre Chapel, 10.45 and 6.30, Rev. Duncan Stewart.
Liverpool, Hamilton Rd., Everton, 6.30, Mr. Hill Wareing.
Liverpool, Hope St., 11 and 6.30, Rev. Sidney Spencer.
Liverpool, Ullet Rd., 11 and 6.30, Rev. Lawrence Redfern.
London, Bell St., Edgware Rd., 6, Rev. Walter M. Long.
London, Blackfriars Mission and Stamford St. Ch., 6, Rev. Arthur J. Long.
London, Brixton, Services at 5 Killieser Av., S.W.2, 11, Rev. E. G. Lee.
London, Essex Church, Notting Hill Gate, 11 and 3.30, Rev. J. C. Ballantyne. No Evening Service.
London, Forest Gate, Upton Lane, 6.15, Dr. G. Howell.
London, Golders Green, Hoop Lane, 11, Dr. Stephens Spinks, 6.30, ——.
London, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. Cordell.
London, Hampstead, Rosslyn Hill, 11, Rev. G. E. Hale. Christmas Day, 11 a.m.
London, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. Grieve.
London, Islington, Unity Church, Upper Street, Preston Hall, 7, Mr. Victor Fox.
London, Ilford, High Rd., 6.30, Rev. E. G. Green.
London, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. Victor Fox.
London, Lewisham, Unitarian Ch., High St., 11, Mr. R. W. Sorensen.
London, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. T. L. Jones.
London, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. Dumble.
London, Newington Green, Unitarian Ch., 6.30, Mr. J. Reece-Walker.
London, Richmond Free Ch., Ormond Rd., 11, Mr. D. B. Sceats.
London, Rhyl St., Kentish Town, 6.30, Rev. Gordon Beverley.
London, Stratford, Unitarian Ch., 6.30, Rev. W. C. Newton.
London, Theistic Ch., 1 Grosvenor Pl., 11, Rev. R. Litman.
London, Wandsworth, Un. Ch., East Hill, 11, Rev. Walter M. Long.
London, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. Jan. 5th, Miss S. H. Davies.
London, Wood Green, Unity Ch., Newnham Rd., 6.30, Rev. E. G. Lee.
London, Woolwich, Service temporarily suspended.
Lytham St. Annes (Ansdell), Un. Ch., Channing Rd., 11 and 6.30, Rev. Herbert Crabtree.
Macclesfield, King Edward St., 10.45 and 6.30, Rev. H. Lismer Short.
Maidstone, Unitarian Ch., Market Buildings, 6, Supply.
Manchester, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. Francis Terry.
Manchester, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. Micklewright.
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Supply.
Manchester, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F Cottier.
Manchester, Longsight Free Chr. Ch., Birch Lane, 10.45, Rev. Graham Short, 6.30, Supply.
Manchester, Mill St. Free Ch., Bradford, 6, Mr. R. S. Salt.
Manchester, Monton Ch., Eccles, 10.45 and 6.30, Rev. H. G. Woodford.
Manchester, Moss Side, Brooks's Bar, 11, ——.
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. E. Basil Short.
Manchester, Platt Ch., Rusholme, 10.45 and 6.30, Supply.
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. Cheetham.
Manchester, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Rev. W. McMullan.
Manchester, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. Eric Phillips.
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Twinn
Middlesbrough, Free Christian Ch., 10.30 and 6.30, Rev. E. A. Davies.
Morecambe, see Lancaster.
Moretonhampstead, Cross Chapel, 3, Rev. C. G. Toone.
Mossley, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. Waterhouse.
Nantwich, Old Chapel, 6.

Now Ready

IT IS VERY OBSERVABLE
The Diary of "Mr. Pepys"
by Ronald P. Jones, M.A., F.R.I.B.A.
(Published in The Inquirer 1920-45)
with 11 Illustrations 8/6, by post 8/11

In the Press—ready shortly

Two Volumes in the Ten Minute Talks Series
SUNRISE IN THE WEST
by J. Harry Smith
2/-, by post 2/2

GOLDEN PAVEMENTS
by Bertram Lister, M.A.,
with Illustrations by Beryl Lee 2/6, by post 2/8

THE LINDSEY PRESS, 14 Gordon Square, London, W.C.1

ADVERTISEMENT RATES

Births, Marriages and Deaths: Two lines 3/6; 1/6 per line extra.

PREPAID RATES

Situations and Miscellaneous, etc.: 20 words 4/-. 1/9 per line extra.
Discount for series of 6 insertions, 5%; 12 insertions, 10%.

Display on Application

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. [illegible].
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. McElhowney.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. G. R. Buckley.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. Toone.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. Morris.
NORWICH, Octagon Ch., 11, Rev. L. Mason.
NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. C. G. Bolam.
OLDHAM, Lord St. Ch., 10.45, 2.30 and 6.30, Rev. Kenneth [illegible].
OXFORD, Manchester College Chapel, 11.30, Rev. H. J. McLachlan.
PADIHAM, Nazareth Un. Ch., Knight Hill, 10.30 and 6, Rev. F. D. Jones.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. J. Martin Hall.
PLYMOUTH, Unitn. Centre, [illegible] Rd., 11 and 6.30, Rev. E. H. [illegible].
POOLE, Unitarian Church, Hill St., 6.30, Rev. Dr. J. C. Flower.
PORTSMOUTH, High St. Chapel, at 61 Kingston Crescent, North End, 6.30, Mr. J. B. [illegible].
PRESTON, Unitarian Ch., Church St., 10.45 and 6.30, Rev. W. Haworth.
RINGWOOD, Hants., The *Meeting* House, 1st and 3rd Sundays, 11. Other Sundays, 6.30, Dr. J. C. Flower.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. [illegible].
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. C. H. Bartlett.
SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. [illegible].
SHEFFIELD, Unity Ch., Crookesmoor Rd., 11 and 6.30, Rev. J. A. Kennedy.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. M. [illegible].
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. [illegible].
SHEFFIELD, Upper Chap., 11 and 6.30, Rev. G. S. [illegible].
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. [illegible].
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. [illegible].
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, No Service.
SOUTHEND-ON-SEA, [illegible] Rd., 11, Children's Church, 6.30, Miss M. [illegible].
SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. [illegible].
STALYBRIDGE, Unitarian Ch., Canal St., 10.30 and 6.30, Rev. Prestwich [illegible].
STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. John [illegible].
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. [illegible].
[illegible], Unitarian Church, High St., 6.30, Mr. [illegible], 11, Free Christian Meeting House, [illegible], Rev. [illegible].
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. Harry Smith.

The General Assembly £100,000 Appeal

HAVE YOU SUBSCRIBED YET?

Hon. Treasurer: Harold B. Moore
18 Grange Avenue, Hale, Nr. Altrincham, Cheshire.

Watch this space for weekly announcements.

"Art is the Voice of God and its powers for good are infinite."

The Glory of Stained Glass

A Stained Glass Window is not only a most appropriate and expressive form of Memorial, but is also a very real adornment to the Church. This R.A.F. Window shows a figure of St. Michael and is executed in rich, jewel-like colouring. Artist's Coloured Sketch gladly submitted with estimate.

Illustrated Booklet 6d. Book of Inscriptions 8d.
(Please enclose stamps)

G. Maile & Son, Ltd.
Church Craftsmen & Stained Glass Artists
367 EUSTON ROAD, LONDON, N.W.1

MISCELLANEOUS

N.S.S.F. HOLIDAY AND CONVALESCENT HOMES, GREAT HUCKLOW. Applicants are invited for the position of Secretary-Superintendent of the above Homes from Ministers and Laymen. Full particulars may be obtained from the Rev. E. E. Wrigley, M.A., 8 Buckingham Road, Wilmslow, Cheshire, to whom application should be made before December 31, 1946.

DEATH

WELCH.—On December 16, 1946, at 18 King Edward Road, Maidstone, Annie Maud, dearly beloved wife of Frederick William Welch, age 78. Cremation at Kent Crematorium, Charing.

TAUNTON, Mary St. Church, 11 and 6.15, Rev. L. Chandler.
TAVISTOCK, The Abbey Chapel, 3.15, Mrs. E. W. Martin.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Supply.
TODMORDEN, Unitarian Church, 10.45 and 6, Supply.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. Townsend.
TROWBRIDGE, Conigre Unitarian Church, 3 and 6, Rev. A. F. O. Thomas.
WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, Rev. G. L. Clarke.
WAREHAM, Unitarian and F.C. Ch., South St., 6.30, Mr. W. E. Stephens.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. B. [illegible].
WARWICK, High St. Ch., 6.30, Rev. Gordon Cooper.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. Davidson. B
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. [illegible].
WOLVERHAMPTON, All Souls' Church, 6.30, Supply.
WOODHALL SPA, Mill Lane, 2.30, Rev. Chas. [illegible].
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. [illegible].
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Square, London, W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Ch., Wakefield St., 11 and 7, ——.
MELBOURNE, Un. Ch., Grey St., Eastern Hill, 11 & 7, Rev. W. Bottomley
PERTH, Unitarian Free Christian Fellowship. Monthly Services, Orient Building, William Street. Sec., Mrs. [illegible], 154 Suburban Rd., South Perth.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. Colin [illegible].

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West and Simpson St., 11, Rev. Angus Cameron.
TORONTO, First Unitarian Ch., Jarvis St., 11, Rev. W. P. Jenkins.
VANCOUVER, B.C., First Unitarian Ch., 1550 Tenth Avenue West, 11, Rev. Alfd. [illegible].

NEW ZEALAND

AUCKLAND, Unitarian Ch., Ponsonby Rd., 11 and 7, Mr. K. [illegible].
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 110 Lambton Quay, 7, ——.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11 and 7, Rev. D. S. [illegible].

Printed at The Chiswick Press, [illegible] Chandos Place, London, W.C.2, and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate.—Saturday, Dec. 28th, 1946